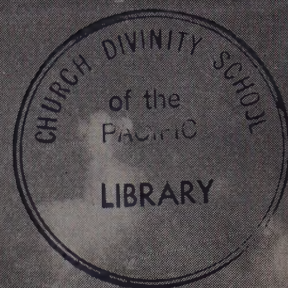


The Living Church

March 27, 1955

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AL-MANSUR: The Good Friday Offering helped to build this village near ancient Bethany [p. 9].

RELIGION IN CONGRESS P. 6.

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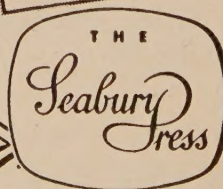
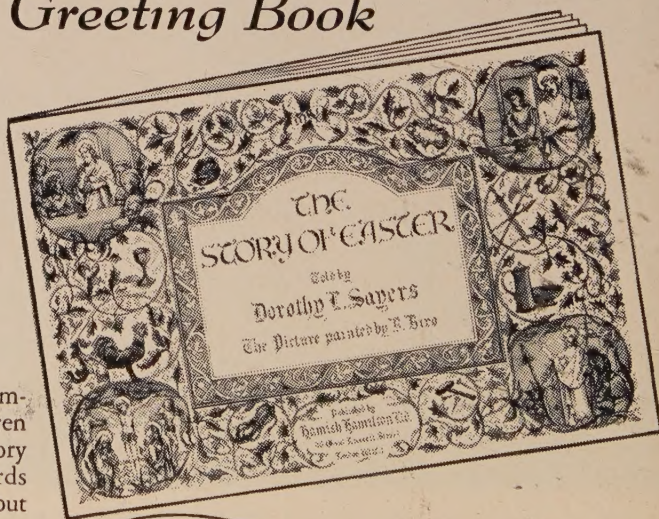
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Society of King Charles

In the January 30th issue you printed a letter from me, about the Society of King Charles the Martyr. You may be interested to know that so far it has added 53 new members to the Society, besides letters of inquiry and interest, and one inquirer from Canada.

ELIZABETH CARNAHAN

Austin, Tex.

Armed Forces

I was somewhat startled to read an article in your magazine [L. C., January 30th] stating that the need for chaplains in the armed forces had not been filled, and that the Episcopal Church, as a Church, was not fulfilling its responsibility. I believe this article was written by one of the bishops interested in obtaining more chaplains. During the course of the article it was mentioned that the diocese of Virginia, as an example, had no chaplains in the armed forces currently.

I think any such statement should be accompanied by the fact that during the war the diocese of Virginia had a very large representation in the chaplains' corps. At that time I happened to have recently graduated from the Virginia Seminary, and almost the entire class ended up in the chaplaincy. Two of our men leaving seminary at that time lost their lives during the war.

I may say that the reason why many of us are not in the chaplaincy today is because the Army and Navy Commission failed to make our position as Episcopal priests tenable. As one who gave three years of service, I would like to suggest that those who spend so much time complaining about our lack of representation in the Chaplains' Corps, join it, and thereby increase the percentage of Episcopalians so serving. . . .

(Rev.) FRANCIS B. RHEIN

Rector, St. Peter's Church
Philadelphia, Pa.

South Africa

For many months the Church press—and now increasingly the daily newspapers—have carried notices of conditions in the Union of South Africa and of the Church's resistance to the Union government's evil policy of apartheid. First the Bantu Education Act was put into effect and schooling for native peoples—largely in the hands of the Churches—was transferred to the government. The Churches were faced with either submitting to a government curriculum aimed at denying those peoples full development as human beings or closing down the schools altogether. We all can take pride that the Church in South Africa has stood in the forefront of those battling this heinous Act.

More recently the Union government began its removal of native peoples from some of the choice areas of the city of Johannesburg, and again our sister

Church in the Anglican Communion strongly protested. Its witness is magnificent, typified by the calm defiance of Fr. Huddleston of the Community of the Resurrection and by the staunch opposition of the Bishop of Johannesburg.

We here in the United States are distant from South Africa and it was the Church of England which rose to the support of the Church of South Africa. However, this is as much a concern of ours, and it seems our bounden duty to join in aiding the South African Church by whatever means we can. Could we not match here the efforts of the English Church and send comfort to our brothers who are on the firing line? Can we not add our strength through protests, by a Day of Witness for the Church of South Africa, by contributing to the fund which the SPG in England is gathering for use by the bishops of South Africa as they try to find a means of standing by the native peoples?

Here, it seems to me, is a clear and dramatic way of proving the integrity of the Anglican Communion, which was stressed in the excellent article [L. C., November 21, 1954] by Bishop Higgins, and strengthening our realization as a world-wide Church. Nowhere beyond the Iron Curtain is the Church more gallantly fighting injustice than in South Africa. Nowhere is the battle of the Church against oppression more vividly in evidence. And the Church will be judged forever both in Christendom and outside by its response to this crisis.

I hope that there will be a response by those who feel concern in this country.

WILLIAM JOHNSTON

New York City

The Chosen People?

May I raise a violent protest against the article of the Rev. Carroll E. Simcox [L. C., March 6th] in which he insinuates that the Episcopal Church is a chosen remnant to save Christianity because it can be both "catholic and reformed." The article is preposterous from a theological point of view as well as from churchmanship.

The remnant is not aware that it is God's chosen instrument. The righteousness of all the men in the city of Gomorrah did not save it, and I am sure there were more than 10 righteous men in it. The righteousness of the Church in South Africa with all its Michael Scotts and bishops like the Bishop of Johannesburg will not save it from a blood bath. The fact that the Episcopal Church can be broad enough to include Henry Hobson and James DeWolfe will not save Christianity from its sin. The remnant is a remnant because it witnesses to God. It does not witness to God to be a remnant. The minute we think that there is saving grace in any institution it is hopelessly lost in its pretentiousness at that point. It has, at that point, lost the possibility of repentance. A dose of Reinhold Niebuhr who



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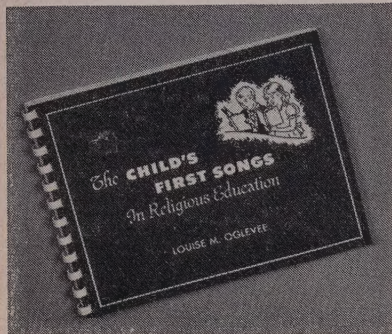
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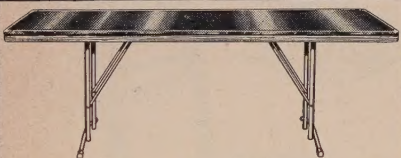
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LETTERS

does not happen to be an Episcopalian (and at this point, thank God!) would save Mr. Simcox's theology from pretentious illusion. At this point repentance might make the Church God's instrument. But also Sennacherib was God's tool and he was no remnant in any imagination.

HENRI MARC YAKER
Professor of Religion

Lincoln University, Pa.

Ordinations

The Lenten Ember Days remind us that the spring crop of ordinations is not far off. With this in mind, I write to suggest the alteration of a custom which has become almost universal amongst us. I refer to the practice of having the ordinands stand for the final part of the sermon, which is directed at them rather than at the congregation. Two preliminary statements are in order, and I do not believe they can be successfully challenged:

(1) To require the ordinands to stand at this point is a modern American innovation. It is not done anywhere else in the Anglican Communion today, and members of other Anglican Churches express surprise when hearing of it.

(2) The first rubric in the form for the Ordination of Deacons (repeated unaltered for the Ordination of Priests) requires that the preacher shall address himself to "the People," and although no doubt tolerant of an address to the ordinands, does not require it.

That the custom is modern, American, and not required by rubric does not mean that it is a bad custom. These facts, however, when examined in conjunction with the intrinsic merits of the custom itself, do cast grave doubts upon its benefits.

For consider what happens at this point in the service. With the utterance of some such phrase as "my brethren" by the preacher, the men, who are already under a tremendous emotional strain, rise stiffly to their feet. At once there is a visible and audible stirring throughout the whole church, with the congregation straining to catch any flicker of emotion which may cross the candidates' faces. (This is exactly what happened at an ordination which I recently attended.)

Not all preachers are discreet, and it is not unknown for a man to pull out all the emotional stops at this point. Nor is there any limit on a preacher whose terminal facilities are poor: at a recent episcopal consecration the unfortunate candidate had to stand, with the eyes of all upon him, for 18 minutes! And consider the plight of the poor ordinands. The occasion is tense and gripping in any case. Why must men be subjected to the additional and unnecessary strain of having to expose themselves to the gaze of the multitude at a time when charity (to say nothing of dignity) calls for consideration of their personal feelings.

Perhaps it is thought that they can better attend to the words of the preacher when standing. In fact, the reverse is true. Conscious that he is being stared at, a man's mind all too often becomes a complete blank. A friend of mine, recently ordained, told me that he heard nothing that was said by the preacher from the

moment when he gave the ordinands the signal to rise. If preachers think they have something important to say to the ordinands, by all means let them ask that the men remain seated, where they can listen in a calm and dignified manner, free from nervousness and tension.

I should be interested to hear from anyone who disagrees with my view, and to know on what grounds he defends the present custom. And I would suggest that those who agree with me make their views known to their bishops. Surely this is a matter where the younger clergy (with the memory of their own ordinations fresh in their minds) can speak with special weight.

(Rev.) JOHN JAY HUGHES
Newark, N. J.

Christian Arabs

Thank you very much for your letter of December 28, 1954, enclosing \$20 [from L. C. Relief Fund] for Christian Arabs. I propose this time, if you have no objection, to put the sum to a particular case that is a little outside our ordinary relief work, namely as a contribution toward educating the children of an Arab priest who was killed in a car accident in 1948. He was himself an ex-Muslim, and one of the best Arab clergy that I had. His wife was an ex-Jewess. In this land of bitter hatred between Jew and Arab, they were a remarkable example of what Christianity can do.

We were faced with the task of educating his children, while his widow went back to work as a nurse. The eldest boy is now in employment, and has already begun to contribute for the rest of the family. One daughter is married, but I still have to find some hundreds of dollars per annum for the youngest. And while people subscribed generously in the early days, it has been a hard struggle to keep them going for six years. Your contribution will be very valuable, and I hope that you will agree that this is a proper way to use it.

✠ WESTON

Bishop in Jerusalem
Jerusalem (Old City), Jordan

Free-Standing Altars

The Roman Catholic *Universe-Bulletin* of February 11th carries a report from Paris (RNS) to this effect: "Paul Claudel, world famous French Catholic playwright and poet, has protested the increasing practice in this country of priests offering Mass facing the congregation."

Writing in the weekly *Le Figaro Littéraire*, Claudel said: "The present deplorable usage has completely overthrown the ancient ceremonial to the great bewilderment of the faithful. There is no longer an altar. There is just a vague trestle covered with a cloth which painfully recalls the Calvinist bench."

To the late M. Claudel's sentiments many Episcopalians, painfully aware of this same practice, can add a hearty Amen.

(Rev.) VIVAN A. PETERSON
Rector, St. James' Church
Cleveland, Ohio

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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district correspondent, whose name may be ob-
tained from your diocesan or district office.

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Things to Come

MARCH						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
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27	28	29	30	31		

APRIL						
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17	18	19	20	21	22	23
24	25	26	27	28	29	30

March

Passion Sunday.

April

- Palm Sunday
- Monday before Easter
- Tuesday before Easter
- Wednesday before Easter
- Maundy Thursday
- Good Friday
- Easter Even
- Easter Day
- Easter Monday
- Easter Tuesday
- Eastern Oregon convocation, to 17th.
- Sunday after Easter.
- Salina convocation, to 18th.
- Oregon convention, to 19th.
- Election of West Texas suffragan, St. Mark's,
San Antonio.
- Sacramento convention, to 20th. New Mexico
and Southwest Texas convention, to 21st.
- Liberia convocation
- Spokane convocation
- Second Sunday after Easter
- National Christian College Sunday.
- St. Mark

LIVING CHURCH news is gathered by a staff of
over 100 correspondents, one in every diocese and
missionary district of the Episcopal Church and
number overseas. THE LIVING CHURCH is a
subscriber to Religious News Service and Ecumeni-
cal Press Service and is served by leading national
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SORTS AND CONDITIONS

ONE of the key points of difference
between Christianity and Communism
is over the question of private property.
When Christianity is critical of our so-
cial order, it speaks about property from
the same ground as it does when criti-
cizing Communism: a completely "free"
economic system is likely to lead to
such a concentration of wealth that
many people have no property of their
own.

A CHRISTIAN economic order, accord-
ing to most of the classical thinkers on
the subject, is one in which everybody
has some property over which he exer-
cises authority and for which he is re-
sponsible to God and his fellowmen.
This does not cover the question of
what is to be done when a man risks
and loses his stake, or a good many
other questions of economics, both fac-
tual and theoretical. But it emphasizes
the fundamental Christian assumption
that there will never be a world in
which the commandment "Thou shalt
not steal" can be repealed.

AUTHORITY over things, which we
call "ownership," has its parallel in hu-
man relationships. There is a sense in
which parents "own" their children.
There is even a much more limited
sense in which the employer "owns" the
employee, and a sense in which the pas-
tor "owns" his parishioners. Our genera-
tion feels a revulsion against such con-
cepts, and spends much of its time fash-
ioning ways in which such authoritative
relationships can be curbed and pretti-
fied. But it is still true that taking orders
and giving orders—exercising author-
ity and obeying authority—are among
the fundamental conditions of life.

I AM REMINDED of a story about the
Duke of Wellington going up to Com-
munion in St. Paul's Cathedral. A man
of lower rank tried to give place to the
Duke, but was refused. "We are all
equal here," said Wellington. Was this
merely a sentimental concession in a
system of unjust privilege? That is one
way of looking at the episode, interpret-
ing it as a sort of "Sunday manners" to
be denied for the rest of the week.

OR WAS IT simply an honest recogni-
tion of the limits of authority, neither
apologizing for its existence nor extend-
ing it into a realm where it did not
properly apply?

ONE of the delightful features of au-
thority in our fluid civilization is that
we find startling reversals of relation-
ships. The boss goes into the army and
finds that his superior officer is his old
stock-room clerk. After the war is over,
the relationships may be reversed again.
The buyer becomes the seller and the
seller becomes the buyer. Executives sit
on each other's board of directors. The
employee becomes a stockholder, which
makes him a part owner of the business.

IN FACT, it becomes evident that au-
thority is a necessity to freedom just as
often as it is the foe of freedom. The
freedom to organize, to coördinate, to
accomplish, could not exist to any im-
portant extent without the giving and
taking of orders, without the recogni-
tion on the part of the individuals con-
cerned that the decisions of the decid-
ing individual or group must be obeyed
by the functioning individual and group.
All kinds of overlapping are possible
here, as long as the time for delibera-
tion is not confused with the time for
action.

IN ORDER to be free at all, a man
must have a certain amount of control
both over property and over persons.

IT IS in the family and in the school
that we find the worst features of to-
day's shame-faced attitude about au-
thority. The agelong responsibility of
the adult to make decisions for the im-
mature has become an unbearable bur-
den to us, and we stretch "permissi-
veness" to extremes. In other aspects of
life the person who tries to evade his
responsibility for decisions is rightly
accused of "passing the buck." In bring-
ing up children, buck-passing is some-
times developed into a philosophy.

THE CONJURING trick that is re-
quired of each of us, of course, is to
keep authority and freedom and love
before us in the right proportion at all
times. A too-authoritarian parent is just
as unsuccessful as a too-permissive par-
ent. The experts tell us that the juvenile
delinquent is usually a child who has
one parent of each type.

BUT "too-this" and "too-that" is the
fatal weakness of all things human.
When we look for a golden mean, if
we look only within ourselves, virtue
becomes a matter of averages, and an
average is only the least common de-
nominator of current fads.

THIS IS another of the many signposts
pointing straight toward God. The ani-
mals, the irrational creatures, bring up
their kind successfully on the whole by
doing what comes naturally. But we can
bring up our children only by the appli-
cation of reason, and reason is useless
without an external frame of reference.

TO EXERCISE authority over our chil-
dren and to grant them freedom in
accordance merely with our desires or
with theirs or even in accordance with
a balance between the two is an effort
so ridiculous that it needs no refuta-
tion. What we, and they, need is the
external standard of Christ, in whom
authority and freedom appear, not as
contradictories, but as complementary
virtues. In God both authority and free-
dom are absolute, and in human life
they are meaningful only as they point
toward Him.

PETER DAY.

EPISCOPATE

West Texas Election

A special council to elect a suffragan to assist Bishop Jones has been set for April 18th at St. Mark's Church, San Antonio.

WORLD RELIEF

Hour of Sharing

A letter sent to clergy recently from National Council explains why the Episcopal Church did not participate in "One Great Hour of Sharing," the united fund appeal of some of the Churches in Church World Service. While the Episcopal Church is an active member of Church World Service, its work is not the subject of a special drive. General Convention put an item of \$400,000 into the general budget of the Church for world relief with an agreement that there would be no special appeals for this purpose. There is, however, an opportunity for Churchpeople to give more than is done through the budget if they so desire. Individual or parish contributions, which last year totalled \$54,079, may be sent to the Presiding Bishop's Fund for World Relief, H. M. Addinsell, Treasurer, at National Council, 281 Fourth Ave., New York 10, N. Y.

CONGRESS

Religious Affiliations

The old adage, "If you want a job done, give it to a busy man," is evidenced in a recent survey by THE LIVING CHURCH of Church affiliations and Church positions held by U.S. Senators and members of the House of Representatives.

Many government officers, in addition to serving in and getting elected to public office, have interest in and time to give to their churches.

Episcopalians report that they have held 24 church positions ranging from warden to leading a prayer breakfast group. Favorite position was that of vestrymen, reported by nine members of the House. One representative had been a Sunday School teacher; another, a

lay reader. One served on the diocesan commission on Social Relations.

The Presbyterians were the busiest of all denominations, churchwise. They reported 32 church positions held, including 10 elders, two ruling elders, three trustees, two Sunday School superintendents, five deacons, one foreign missionary, one Bible Class teacher.

The Baptists, ranking second in number of church positions held, 27, reported: 10 deacons, one treasurer, four Sunday School teacher, (one 30 years duration), three trustees, one recording secretary, one elder, one Bible class teacher.

Methodist Church-held positions, 24, ranged from membership on official boards (7) to membership on the Chaplains' Commission. Four reported having been stewards; three, Sunday School teachers. There were four members of the board of trustees; one Ladies' Aid chairman; one lay reader.

The Congregational-Christians reported one trustee, and one House member who had held all general church offices.

The Lutherans have one deacon, president of a board of trustees, a member on the Church Council, and a Bible class teacher.

Roman Catholics reported no Church positions being held.

The Episcopal Church is well represented in Congress; about 10% of the members of both Houses are Church people, compared with less than 2% of the general population. More members of Congress belong to Methodist bodies than to any other Churches. The Roman Catholic Church, the largest Church in the country, has the second largest representation. Baptist bodies, which as a group have the largest Protestant membership in the United States, run fourth, behind the Presbyterian Churches, and the Episcopal Church fifth. The Eastern Orthodox Churches, which have a membership of over two million, are not at present represented in Congress. The proportion of members of Congress who reported some religious affiliation is much higher than the percentage of the population which belongs to some Church, which is about 60%.

Religious Affiliations of Congress

	House	Senate	Total Church Membership*
Methodist Bodies	84	21	11,641,891
Roman Catholics	71	11	31,476,261
Presbyterian Bodies	55	13	3,635,077
Baptist Bodies	55	11	17,990,613
Episcopalians	43	10	2,660,699†
Congregational-Christians	23	8	1,283,754
Lutheran Bodies	17	4	6,608,951
Disciples of Christ	4	4	1,847,954
Latter Day Saints	4	4	1,077,285 (1952)
Jewish Bodies	4	3	5,000,000
Reformed Bodies	3	2	391,331
Friends	2	1	117,476
Unitarian	1	2	86,129
Unspecified and Others	68	2	

* These 1953 figures come from the Yearbook of American Churches for 1955 table, "Groups of Religious Bodies," p. 272.

† The Episcopal Church figure is taken from the 1955 Episcopal Church Annual, and represents the number of baptized members in the continental United States in 1953.

TUNING IN: Passion Sunday marks an important turning point in the season of Lent, at which we begin to think more intently about the Passion or Suffering of our Lord and Saviour Jesus Christ. Passion Sunday is the Sunday before

Palm Sunday, and the whole period from then on until Easter is sometimes known as Passiontide. In Passiontide it is customary to veil the ornaments of the Church, so that with "mind's eye," as it were, we may follow our Lord to the Cross.

ACU

National Puzzle Contest

The American Church Union has announced a national puzzle contest as a part of its 1955-56 fund raising campaign, according to S. Duane Lyon, general chairman of the campaign. Prizes of \$50,000 will be awarded in this contest, which is under the personal direction of Keith S. Sutton of Brooklyn, N. Y., a Churchman and a nationally known puzzle expert.

Plans for the contest were carefully studied in advance of its presentation to a special meeting of the Council of the American Church Union, held in New York City on January 11th. The Council endorsed the plan with only one dissenting vote [see below] and publicity begins during the week of March 20th. The contest is open to everyone, with the exception of the officers of the American Church Union.

Before presentation to the Council of the American Church Union for consideration, the puzzle contest plan was outlined to a wide cross-section of the Church for appraisal and judgment. Included in the group were officers of the American Church Union, including regional branch officers across the country, leaders of the Catholic sociology group in the Church, expert theologians, superiors of some of the Religious Orders, and a number of bishops.

In response to inquiries from THE LIVING CHURCH, the Rev. Albert J. DuBois, executive director of the ACU, states:

"When the plan was presented to us, as a part of our current national fund raising campaign, it was immediately subjected to careful study by two prominent lawyers. Later it was carefully analyzed by an outstanding corporation lawyer. Satisfaction with reference to legal aspects was a first step. We found that the plan was entirely within the law and was not a gambling enterprise. There is no element of lottery in the contest. . . .

"In the course of preparing for a decision on the matter of the ACU's sponsoring a national puzzle contest, we studied the reports of the Better Business Bureau in New York City. Because of one or two contests which were not entirely within the law, the Better Business Bureau condemned what they call 'come-on' contests but they express the opinion that where this element is not to be found puzzle contests are a 'perfectly legitimate business enterprise.' By 'come-on' they mean contests in which the contestants are required to send in money before knowing all the rules, or contests in which, after they have begun, new factors are introduced with the necessity of further payments or purchases.

"In the case of the American Church Union contest, no money is solicited in advance. Those who are interested are

invited to return a coupon for information and for the rules. The rules are set forth completely and entirely in the reply to the request for information. There are no hidden 'come-on' features. It is explicitly stated that the necessary 'tie-breakers' for



FR. DU BOIS
"Legal, legitimate, ethical."

the purpose of selecting final winners are to be without cost, or obligation. . . .

"The next step was to study the plan from the standpoint of morality and Christian ethics. In this phase we consulted two theologians of the Church and submitted the proposal to five bishops and to the superiors of our three largest Religious Orders. These latter, in turn, studied it with some of the members of their communities. A further step in this second phase was to consult the leaders of our Christian Sociology group and to seek the opinion of the leaders of that movement in the Church of England. . . . We studied with great care the Report of the Social and Industrial Commission of the Church Assembly in England, entitled 'Gambling: An Ethical Discussion' (Church Information Board, 1950). While our contest is not a gambling venture, this report was the nearest we could find dealing officially with problems raised by the possibility of the contest. . . .

"Some of the key sections of the Report which applied to our situation were: 'The argument that a transfer of money, which is dependent on chance, is opposed to the just and responsible distribution of money is shown to be invalid where stakes are not excessive. If the sum involved does not exceed that which the participants may legitimately expend on recreation, there is room for a limited transfer of money by wagering on uncertain events.'

"The third step in preparation for a decision concerning the contest was to hold informal meetings of key clergy and laity in Chicago, Philadelphia, Boston, and New York. . . . No votes were taken. . . .

"The meeting was called for January 11, 1955, in New York City. All of our Regional Branches across the country were informed of the plan in advance of

the meeting and were invited to send delegates or, in the event of their inability to do so, to send expressions of their reaction to the plan. The leadership in our Regional Branches represents responsible leadership in a wide area of the Church. Replies were received from almost all Branches prior to the January 11th meeting* and they all endorsed the plan. The Council thoroughly debated the proposal and, upon vote, accepted it in an action which lacked but one vote of being unanimous."

Funds received as contributions in connection with the puzzle contest will be used for the expansion of the ACU program and for a variety of religious and charitable works.

In order to be eligible for a share in cash prizes totalling \$50,000, the contestant must contribute a certain sum to the ACU. If he contributes \$6.00, the first prize for his group is \$6,000; if he contributes \$12, the first prize is \$14,000, and if he contributes \$18, he may compete in both groups, with a chance to win both first prizes, totalling \$20,000. In addition, a promptness award valued at \$5,000 will be made to the highest winner in each class who meets a promptness deadline. Prizes are awarded on the basis of skill in solving a series of rebus puzzles; tie-breakers will be puzzles similar to but more difficult than the original series. An outside source estimates that over 10,000 contestants will be needed to meet the contest's expenses and provide a profit to the ACU.

Not Unanimous

The Rev. Charles Howard Graf, rector of St. John's Church in the Village, New York City, is fighting what appears to be a one-man battle. Fr. Graf is a member of the board of the American Church Union, and chairman of two of its committees: the Octave of Unity Committee and the Committee to find a permanent Home. His fight, however, is in a different field, and is concerned with the ACU's plan to sponsor a nationwide puzzle contest as part of a money-raising effort.

The puzzle contest is to be conducted on behalf of the ACU by Keith Sutton of Brooklyn, N. Y., who is an Episcopalian, and who has put on two nationwide puzzle contests. Fr. Graf states that these contests have been advertised in such magazines as *Adventure*, *Big Detective Cases*, *Confidential*, *Inside*

*Since the January 11th date mentioned by Fr. DuBois, the Southwest branch of the ACU has expressed itself in opposition to the proposal. "We felt that it was not in keeping with what we understood to be the purpose of the ACU," said the Rev. M. B. Terrell of St. Peter's, McKinney, Tex. Fr. Terrell emphasized that dissatisfaction with the plan did not to him or his associates involve a general condemnation of the ACU or its leadership.

Detective, Double Action, Famous Police, Movietime, Headline Detective, Filmiland, Screen Stars, and in the *Best Detective* and *Romance* group magazines.

The usual method in this type of contest, Fr. Graf says, is to show in the advertisement an easy puzzle, and invite the reader to write for the complete rules of the contest. When he does this, a set of easy puzzles is sent him, along with the rules which indicate that he must pay a fee to enter the contest. The prizes are later paid out from the money collected in fees, but, in practice, only after the contestant has been required to solve a number of puzzles which are much more difficult than those which he saw in the original advertisement. The contest information, however, warns that ties are expected and that the tie-breaking puzzles will be more difficult than the first set.

The opportunity to sponsor this puzzle contest came to the ACU through a personal contact between Mr. Sutton and S. Duane Lyon, who was recently made chairman of the ACU Fund Raising Campaign for \$100,000 [L. C., February 27th]. The arrangement, as presented to the Council of the ACU, provides that after the expenses of the contest (including \$50,000 in prizes) are paid, and Mr. Sutton's fee of \$50,000 has been paid, the ACU will receive 90% of the remaining profit. It was understood, however, that Mr. Sutton would himself put up the working capital, so that the ACU would not take any risk of loss. Other expenses in the contest (mainly advertising) are expected to amount to about \$100,000.

Fr. Graf became suspicious of the desirability of having the ACU involved in this kind of contest when the proposal to sponsor it was introduced without having any committee appointed to investigate the advisability of doing so.

Forth, Episcopal Churchnews, and *THE LIVING CHURCH* have refused advertising for the contest, which will be widely advertised in secular publications throughout the country.

In commenting on contests, Consumers' Research, Inc., wrote Fr. Graf:

It is somewhat surprising to find that a church group is proposing to sponsor a program of this type. No doubt it would be a considerable asset for any sponsor of such a contest to be able to use the prestige of a church organization as a sponsor."

The National Better Business Bureau has stated in a letter to Fr. Graf: "We understand that complaints have been filed against. . . [a similar contest] with the Post Office Department, but this does not necessarily imply fraud and should not be so interpreted. As you can probably realize many aggrieved

contestants who do not win in such contests will file such formal complaints."

The Better Business Bureau has suggested that those entering any prize contest consider, among others, the following points:

(1) Extensively advertised contests which require participants to remit a fee or to make a donation or contribution or purchase (except those which merely require a nominal expenditure for a box-top or two), generally seek and need a vast number of participants to meet the heavy promotion costs and to provide the funds for the prizes offered.

(2) Large public participation is promoted by the use of relatively easy initial contest requirements which persons of average intelligence can meet. The financial requirement is generally paid upon completion of the initial contest.

(3) Thousands of participants are invariably tied after the initial contest requirements are met. Tie-breaking contests are therefore required.

(4) To avoid having a number of participants tied for prizes, the tie-breakers must be so extremely difficult as to challenge the capabilities of the most brilliant intellects.

(5) Ability to complete the easy initial contest requirements successfully merely qualifies you for the "brain-busters" to follow.

(6) Evaluate your chances for competing successfully on your ability to solve the "brain-busters," not the initial contest requirements.

(7) If a contest is successfully conducted, all of the expenses of the contest including the advertising and promotion costs, as well as the promoter's profit, will be supplied by the participants in the cost. The contest losers foot the total bill.

Although he alone voted against the adoption of the puzzle contest at the ACU Board meeting, Fr. Graf believes that he is not alone in his fight against it. He has in his files a letter from a bishop expressing concern over the possibility of the ACU's getting involved in this particular way of raising money. Fr. Graf has stated that he would offer to resign from the ACU at the next meeting, if the contest is published under ACU sponsorship.

INTERCHURCH

Pittsburgh Experiment

A program aimed at bringing religion closer to office workers has been started recently in Pittsburgh. Called the "Pittsburgh Experiment," it grew out of a program stressing religion in everyday life started by the Rev. Samuel M. Shoemaker, rector of Calvary Church.

Promoter of the experiment is the Rev. William H. Cohea, a young Pres-

byterian clergyman. His plan is to promote informal meetings and individual contacts to show people how faith can play an important part in their lives. Heading the board of trustees of the movement is Admiral Ben Moreell, Churchman who is board chairman of the Jones and Laughlin Steel Corp.

[RNS]

PRESBYTERIANS

Hope Kept Alive

Representatives of three Presbyterian Churches met recently to keep alive the hope of eventual merger. The Presbyterian Church in the U.S., the southern body, had voted earlier [L. C., January 30th] against merger with the Presbyterian Church in the U.S.A. and the United Presbyterian Church. In a statement at the recent meeting members of the three permanent joint committee said that they believed the vote was only a delay of the union. The committee on coöperation and interchurch relations prepared a program of coöperation which is to be recommended to the three General Assemblies of the Churches.

ARMED FORCES

No Agreement

Plans for a formal United States-Spanish agreement regulating marriages of Americans stationed in Spain [S. L. C., January 16th] have been virtually dropped. Protests from American religious leaders, including the Very Rev. James Pike, dean of the Cathedral of St. John the Divine, may have been decisive in the refusal of the State Department to sanction the draft agreement. Spanish law subjects all marriages in which at least one party is Roman Catholic to Roman Catholic canon law. If no agreement is signed, marriages of Americans in Spain still come under this ruling, but without the direct approval of the U.S. government. Negotiations for an agreement on the matter are still going on, but hopes that the Spanish may ease their restrictions are considered slim.

MINISTRY

Priest from Army

Lt. Col. George L. Barton, who has been in the Army for 14 years, is giving up his military career to become a priest of the Church. Recently returned after 18 months in Germany, Col. Barton will serve as chaplain at Virginia Preparatory School, Lynchburg, Va. Ordained deacon in 1953, he now expects to complete his studies for the priesthood.

[RNS]

JORDAN

Funds for Villages

The Church's Good Friday offering will be given, as is traditional, mostly to the work of the Church in the Holy Land. The Rt. Rev. Weston Stewart, Bishop in Jerusalem, uses the money in his work in Jordan. A year ago, more than half the population of Jordan, over three quarters of a million people, were refugees. These people are aided and given some food by the United Nations, but no permanent settlement has been made, apparently for political reasons.

Bishop Stewart and his wife are attempting to improve this situation by starting villages for these refugees. When people are found living in caves, a lease is obtained for the land, sheep and goats are provided, and the men are set to work building their own villages.

The village on our cover, Al-Mansur, was the Bishop's second village, completed in December, 1953. It lies just to the east of Bethany, the home village of Martha and Mary. Housing 36 families, it was built by gifts from Britain and the U.S. and from people employed nearby.

In Bethany itself is a feeding center run by the Anglican Bishopric with funds donated by friends in the U.S. and elsewhere. The children in the picture (center) are having lunch at the center.

The Iraq Petroleum Company has contributed to the building of another village, Al-Bustan. In the picture (top of page) women of a family in Al-Bustan are preparing a meal.

The next village to be built will be near Beitin (Bethel of the Bible) and Ramallah. Funds for this village have come jointly from the Episcopal Church and the Congregational Church of the U.S. In the picture (lower right) a stonecutter is working on the new village.

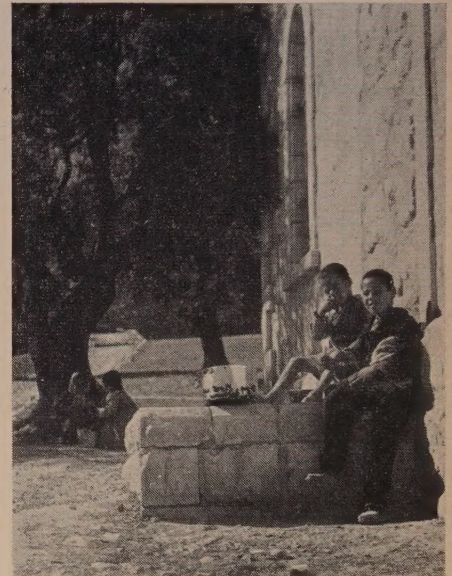


Christian deity, or, on the other hand, that it might have been intended to appease the Christian God whom the Mau Mau hold responsible for their recent losses. [RNS]

ENGLAND

Without Exception

Rumors of marriage plans between Princess Margaret and Capt. Peter Townsend, have brought comment from the Rt. Rev. Alfred Blunt, Bishop of Bradford. Dr. Blunt, according to the secular press, advised that the couple give up their plans because Capt. Townsend is a divorced man whose wife is still living. The Bishop's remarks reinforced a statement by the Archbishop of Canterbury in a pamphlet written last February: "The Church is right to exclude from marriage in the Church all, without exception, who have a former partner still living."



After 15 Years

Excavations were started recently to lay the foundations for a new Coventry cathedral, nearly 15 years after a German air raid demolished the city. The new cathedral will be built above the ruins of the former cathedral.

Death of Dr. Smith

The Rt. Rev. Rocksborough Remington Smith, 82, former Anglican Bishop of Algoma, Can., died at his home in Hove, Sussex, Eng., on March 6th. Dr. Smith, a native of England, was ordained there in 1901. Among posts he held in England were Vice-Principal of



AFRICA

To Mock or to Appease

A service of reconsecration was held at All Saints' Cathedral, Nairobi, Kenya, after Mau Mau terrorists had slipped into the sanctuary during the night and staged a pagan ritual there. Evidences of a black magic ceremony were found in the cathedral, and vestments out of their usual place had apparently been used in the ceremony. Loyal Africans reported that a Mau Mau leader had been initiated during the night. Some Europeans guessed that the act was an attempt to mock the

Sarum Theological College, and vicar of Broadstone. In 1921 he went to Canada to become dean of the faculty of divinity at Bishop's University, Lennoxville, Quebec. Consecrated coadjutor Bishop of Algoma in 1926, he became diocesan in 1927. He resigned that position in 1939 and returned to England. He served as assistant Bishop of Exeter from 1947 to 1952.

Not Reconcilable

Busmen of Birmingham, England, who, against the advice of their union, staged a one-day strike against the employment of East Indian and Negro workers were denounced by two Anglican bishops.

Dr. J. Leonard Wilson, Bishop of Birmingham, and Dr. A. Streton Reeves, Bishop of Lichfield, issued a joint statement appealing to the busmen. "What is really at stake is nothing less than human freedom," they said. "Believing as we do that all men are the children of God, no matter what the color of their skins may be, we must state plainly that efforts to enforce a color bar are not reconcilable with Christianity."

The busmen had threatened to repeat the strike each Saturday until local transport authorities agree with their policy demand. [RNS]

Annapolis to Dartmouth

The senior chaplain of the U.S. Naval Academy, Annapolis, Md., was scheduled to preach in the chapel at the Royal Naval College, Dartmouth, England, on March 13th. Chaplain John D. Zimmerman of Annapolis was expected to fly to England to preach at the Royal Naval College, which, like Annapolis, trains naval officers. During World War II the buildings at Dartmouth were occupied by American Naval amphibious forces preparing for the invasion of Normandy, and a memorial window has been placed in the chapel by American Naval personnel.

GERMANY

Berchtesgaden Retreat

Berchtesgaden, Adolph Hitler's retreat in the Bavarian Alps, will serve as a different kind of retreat from April 25th to 29th, when Episcopal Army personnel and their families will come together for a religious conference. Although Hitler's own summer residence was destroyed, the vacation hotel for Luftwaffe personnel is intact, and now serves as a religious retreat center for servicemen.

This first Episcopal religious conference for laypeople in Germany is expected to draw 100 from all parts of the

American zone. Leading the sessions will be Bishop Keeler of Minnesota, who is serving as the armed forces' Bishop in Europe. Nine chaplains will lead classes in the history, faith, and worship of the Church, and religious instruction will be offered to children by the chaplains' wives.

Chaplain Kenneth M. Sowers, deputy chaplain of the Seventh Army and senior Episcopal chaplain in Europe, is in charge of arrangements for the conference. He previously organized a number of conferences for Episcopal chaplains, who otherwise would have had little direct contact with each other.

Bishop Dibelius Reëlected

Bishop Otto Dibelius, one of the six presidents of the World Council of Churches, was recently reëlected chairman of the council of the Evangelical Church in Germany. At the meeting of the synod at which Bishop Dibelius was reëlected the major issue was that of German rearmament. Dr. Gustav Heinemann, who like Dr. Martin Niemöller opposes rearmament, lost his position as president of the synod. A telegram from an East German official indicated that Dr. Heinemann's defeat might cause deterioration of Church-State relations in East Germany, according to Religious News Service.

JAPAN

Directory

A 68 page *Directory of the Nippon Seikokwai* (the Episcopal Church in Japan), corrected to March, 1955, is now available for 35 cents a copy (three copies for a dollar), postpaid.



NATIONAL COUNCIL POSTER

The Directory not only lists all the parishes of the Japanese Church with their respective sizes, but also gives a complete roster of Japanese clergy and Church workers and their addresses. A separate section gives the name (92 in all) and addresses of all foreign missionaries of the American, English, and Canadian Churches at present working in Japan.

Orders may be sent to *Japan Missions*, 19 Akashi-cho, Chuo-ku, Tokyo, Japan.

AUSTRALIA

Flood Relief

Religious groups all over Australia are collecting funds, food, and clothing for victims of floods in New South Wales which took a toll of nearly 400 lives and damaged or destroyed thousands of homes.

Churches played a major role in organizing aid as the floods, worst in Australia's history, engulfed whole areas.

One of the chief relief stations was at Christ Church Anglican Cathedral at Newcastle, where churchworkers and other citizens prepared, sorted, and packed more than eight tons of food in one morning for sufferers in the Hunter Valley.

As soon as the flood's magnitude was realized Dean W. A. Hardie and the cathedral chaplain consulted the flood rescue authorities and then issued an appeal for food.

Newcastle's radio station flashed the appeal at 10 p.m. Almost immediately the cathedral telephones were besieged by people offering their services and supplies. The dean and chaplain stayed up all night receiving food and arranging for local clergy to organize collection centers in their parishes.

At 6 a.m. the Newcastle radio appeal was resumed and soon three church wardens were required to direct the stream of traffic in and out of the cathedral grounds. The dean and chaplain were joined in the task of organization by a canon and the cathedral organist and vergers.

Later in the morning a new task was taken up when the secretary of the Church Army opened an office for the billeting of evacuees. At noon, the relief authorities directed that no more food be prepared because of the transport difficulty.

However, the food that had already been prepared reached East Maitland that night and half of it was later moved on to Maitland itself. Next morning the news was received in Newcastle that the rest of the supplies were being parachuted to completely isolated areas.

[RNS]

CERTAINTIES OF THE HEREAFTER

V. The Reality of Hell

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

If a man isn't free to separate himself finally and irrevocably from God, then he really isn't free at all.



ONE of the solemn certainties of the hereafter, probably the most solemn of all, is the fact that there is a hell. Hell is the state of permanent alienation from God.

As heaven is love victorious, so hell is selfishness consummated; as heaven is fellowship perfected, so hell is final loneliness; as heaven is fulfillment, so hell is frustration; as heaven is eternal life, so hell is eternal loss.

Reason requires our belief in such a state as hell. The possibility of accepting Christ logically necessitates the possibility of rejecting Him. If hell doesn't exist, then human freedom doesn't exist. If hell doesn't exist, then neither does justice. If we could flout the God of all life, and have it make no difference in the end, then our concept of justice would be mere mockery, and the promptings of conscience only an illusion.

Actually the moral and spiritual laws which prevail in this universe are just as real as the natural laws. No one really *breaks* either kind of law; he just defies it. A man who hurls himself to the ground from the top of a 30-story building doesn't really break the law of gravity. Even though the man defies the law for a few seconds, it is the law which breaks the man. When a man is dealing with a moral or spiritual law the only difference is, he can get away with his defiance for a few years instead of for a second or two. But the experiment ends in the same way. In each case, the law stands unchanged and unmoved; the man lies broken.

And if reason requires our belief in hell, revelation confirms that belief. According to the Gospels, Christ taught the existence of such a state as hell, and the same teaching is found throughout Holy Scripture. Hell is not for the unbaptized as such, nor for the heathen as such, much less for Christians as such. The

only ones for whom we know hell to have been prepared are those who knowingly and wilfully reject the way of heaven. Presumably that will include some baptized Christians.

We may be joined to Christ in baptism; but finally to be saved, we must consciously choose to "abide in" Him. Our Lord Himself said, "If a man does not abide in me, he is cast forth as a branch, and withers; and the branches are gathered, thrown into the fire, and burned." The fact that the unbaptized aren't members of the Church, which is the Body of Christ, doesn't mean in itself that they will go to hell. And, on the other hand, Christians who willfully give up their faith, and their desire for God, surely will go to hell.

But, someone argues, I can't believe that a God of love would condemn anyone to hell. Well, you don't have to believe that. All that the Church believes is that one can condemn himself to hell.

Someone has given the illustration of a boy whose father asks him to do a perfectly reasonable thing. The boy refuses—defies his father. The father sends the boy to his room, and tells him to stay there until he is ready to come down and take his proper part in the life of the family. The boy goes upstairs. Now obviously, as far as the discipline imposed by his father is concerned, the boy could come down in five minutes. But he doesn't. He stays two hours—misses his supper. The boy makes himself stay that long because he is defiant and sullen. That is, he's impenitent.

When we let impenitence become an unbreakable habit, an ineradicable part of our character, that is hell; and it is something we choose for ourselves and do to ourselves. In his book, *The Great Divorce*, C. S. Lewis reminds us that, in the last analysis, there are only two kinds of people: those who say to God,

Thy will be done; and those to whom God finally must say, *Thy* will be done. We can belong to either class. Either we give ourselves up to God, which is heaven; or He gives us up to ourselves, which is hell.

If it now be conceded that it is we who send ourselves to hell, then perhaps someone will argue, "But how could a God of love permit anyone to stay in hell forever?" How could even a God of justice, much less a God of mercy, punish sins limited in number and duration with endless retribution? The answer is that, if a given person remains forever in hell, it will not be because of what he has done; it will be because of what he has become. It will be because he has become permanently impenitent. The problem of evil arises ultimately not from evil's duration in time, but from evil's very existence. And just as to deny the existence of hell is to deny the fact of human freedom, so to limit hell's duration to anything short of endlessness would be to limit that freedom. If a man isn't free to separate himself from God in the ultimate, irrevocable, sense, then that man really isn't free at all.

Medieval imagination pictured the existence of those in hell in lurid detail. It was supposed that they were tormented by literal fire. Their punishment was imagined in terms of what would be torture in mortal existence. Medieval imagination erred in picturing hell in terms of mortal anguish, and in conceiving the punishment of hell as something being inflicted by some initiative outside ourselves. It is fortunate that Christian thought has outgrown such a crude concept of hell; for, if the irony may be pardoned, it gave hell a bad name.

But too many people in our time err in the opposite direction. They assume

(Continued on page 21)

“Continuing Anglicans” in South India

SINCE the formation in 1947 of the Church of South India “by a union of the South India United Church (Congregational), the Methodist Church of South India, and four dioceses of the Church of India, Burma, and Ceylon (Anglican),” there have been groups in the area represented by the Union who have, in good conscience, felt that they wished to continue as Anglicans.

One of these groups, in Nandyal, has now had its spiritual needs taken care of — even to the provision of a bishop in the person of the Rt. Rev. William Arthur Partridge, who is an Assistant Bishop to the Bishop of Calcutta.

Another group of “continuing Anglicans” in Mavelikara (Travancore) consists, we understand, of some 500 individuals who do not wish to belong to the Church of South India but have not been provided by the Church of India, Pakistan, Burma, and Ceylon with Anglican ministrations, on the alleged ground that this body is powerless to act without the consent of the CSI bishops, which consent has thus far not been granted.

The position of this group of “continuing Anglicans” was made known to our readers through a letter from C. O. Koshy, postmaster of Cherukol, Mavelikara (Travancore), published in *THE LIVING CHURCH* of April 4, 1954. In that letter Mr. Koshy said:

“We have been denied essential Anglican ministrations, as owing to comity arrangements no priest of the Episcopal Church of North India (viz., the Church of India, Pakistan, Burma, and Ceylon) can visit South India to exercise his priestly functions without the consent of the CSI bishops. The consent is rarely given.”

Mr. Koshy's letter was answered in *THE LIVING CHURCH* of June 20, 1954 by a letter from the Secretary and Treasurer of the Church Missionary Society [Church of England], the Rev. C. S. Milford, who says:

“The small group of people in this parish who wish to remain Anglicans were at first, like the rest of the diocese, enthusiastic about union. They are one of several such groups who have expressed theological difficulties only after having differences with their Bishop on quite separate and non-theological grounds.

“This is the chief reason why, after careful study of the situation, the Church of India, Pakistan, Burma, and Ceylon has not thought it right to provide ministrations for them as they have (with the goodwill of the CSI) for the very

much larger number in Nandyal who have made the same request.”

We have received recently a long reply from Mr. Koshy to Canon Milburn's letter just cited — a reply that clearly indicates that the issue is still unsolved. Mr. Koshy says:

“It is on record that it was the whole parish, with membership of about 600, that boycotted the Union in 1948 after the Lambeth Conference when the congregation became disillusioned about the Union scheme.

“There was no CSI party here at all then, but later Bishop Jacob [of the CSI Church] won over a few to his side . . . whereas the Anglican group consists of about 500 members whose forbears had to suffer persecution and social ostracism in 1837 for seceding from the Orthodox Syrian Church to the Anglican Church. It is a strange irony that their descendants of the present generation have been oppressed and persecuted for their loyalty to the Anglican Communion. . . .

“Canon Milford has also challenged the good faith of the Anglicans and insinuated that they expressed theological difficulties only after having differences with their Bishop on quite separate and non-theological grounds. The differences, whether on theological or non-theological grounds, have been mixed up to cloud the issue and give the impression that opposition to the Union was not based on doctrinal grounds.

“On the other hand, the Anglicans reacted strongly against the Union scheme being ‘put over on them,’ as they say in America. Besides, Archbishop Temple's pronouncement that the Church of England would not be in communion with the CSI came as a very great shock to all Anglicans in South India, and the continuing Anglican movement was a direct result of that pronouncement.”

AT the risk of laying ourselves open to the charge of trying to evaluate a situation of which our knowledge is at best indirect and incomplete, we make two comments which we believe to be sound in principle:

(1) The question of mixed motives, as we see it, is quite irrelevant. In a situation like the formation of the CSI, it is inherently likely that language difficulty, theological inexperience, and various other factors might have led many of those concerned to an initial enthusiasm for the Union which, on subsequent reflection, they could only repudiate. Are they to be denied the liberty of thus changing their minds?

Motives are indeed mixed in all human undertakings. If we scrutinize them too closely there is no knowing what we may turn up — in ourselves. How many Anglicans anywhere, whether clergy or

laity, became Anglicans from motives 100% theological? Merely to ask such a question is to answer it — by an almost universal negative. Some Anglicans were “born that way” — at least so they would express it, despite the theological inaccuracy of the phrase; some had Anglicanism thrust upon them by circumstances — marriage, a job that brought them into contact with it, or some other non-theological factor; and even those who became Anglican for the highest and purest of motives may from time to time have been strengthened against falling away by merely practical or selfish considerations.

If we are going to dismiss with a shrug the plight of the 500 Mavelikara “continuing Anglicans” on the ground that their motives were somewhat mixed, then we had better examine a great deal more carefully than we are wont to do the motives of every adult person who seeks confirmation in the Anglican Communion. And what about the motives that operated in the English Reformation: were they 100% theological?

As a general principle in ecclesiastical matters, and in other matters as well, we suggest that the judging of interior motives be left to God.

THE truth about the 500 Anglicans in Travancore, if we are correctly informed, is that, whatever their original motives, they have for the past three years or more desired Anglican ministrations. We think it not a little callous to throw at them the reminder that their motives were a bit confused at first.

(2) It seems equally clear to us that, despite Canon Milburn’s attempt, by citing the Nandyal case, to represent the CSI as coöperative, it is the attitude of the CSI — and not the action of the Church of India, Pakistan, Burma, and Ceylon — that keeps them deprived of Anglican ministrations. Not only is this stated by Mr. Koshy on his own, but it is clearly borne out by two letters from the Metropolitan of India that Mr. Koshy cites in his letter.

The former of these was written shortly after the Synod of the Church of India, Pakistan, Burma, and Ceylon had, in October 1951, adopted a resolution “that the continuing Anglicans at Mavelikara and Secunderabad be recognized, placed under the jurisdiction of the Metropolitan, and provided with Anglican ministrations.” The second was written

some months later, and both unequivocally state that the Anglican Church is willing to provide ministrations as soon as the South India Church permits it to do so.

“Comity” in ecclesiastical circles is a term borrowed from international law, referring to the courtesy by which one sovereign body recognizes the laws and usages of another. Formally or informally, it has a great deal to do with decisions in missionary work about which Church shall concentrate on what area, since most Christians would agree that a pagan area is in greater need of evangelization than a Christian area even if the Christian area is heretical.

In the formation of the Church of South India, it was virtually a necessity to the good faith of the union that the Churches that went into it should relinquish the right to set up missions within the area of the United Church. It was to be assumed, also, that every effort should be made to persuade all Anglicans in the area of the new Church to join it. These comments are made in simple recognition of the practicalities of the case from the standpoint of editors who might have been impelled by conscience to undertake the role of “continuing Anglicans.”

But, whatever one’s personal estimate of the qualities of the consciences which did decide to remain as Anglicans, it seems to us that the decision ought to be respected both by other Anglicans and by the Church of South India. None of the bodies which went into the CSI considered that it had the right to force its members to adhere to one form of Christianity or none; and we doubt that they had either the power or the intention to confer such authority on the united Church.

We do not think that, in the present state of affairs, Anglicanism ought to undertake missionary work within the area of the CSI. But we do think that Anglicanism should have the right to provide chaplaincy service to the extent and in the manner which it regards as appropriate, to members of the Anglican Communion in any part of the world. If in fact there is an agreement that chaplaincy arrangements are subject to the veto of the Church of South India, we think that it should be revised.

Comity arrangements are of various degrees, and, whatever may be said in favor of the kind that bind one Christian body from undertaking active missionary work in what is regarded as the field of another, the case is different when it comes to meeting the needs of groups that request such ministration. We believe that neither the Anglican Communion nor any province thereof should enter into the kind of comity arrangement that debars ministration to Anglicans within the area concerned.

The one exception where we might enter into such an agreement would be with a body with which we are in full communion. But can one imagine the Old Catholics, for example, denying Anglicans access to Anglican ministrations?

A Passiontide Prayer

O GOD, whose blessed Son did overcome death for our salvation: Mercifully grant that we, who have his glorious passion in remembrance, may take up our cross daily and follow him; through the same thy Son Jesus Christ our Lord. *Amen.*

— *Scottish Book of Common Prayer.*

The Appeal of the Cross

**Take the Cross out of Christianity,
and only the husk of the faith is left.**

By the Rev. Frederick Ward Kates

Dean of the Cathedral of St. John the Evangelist, Spokane, Wash.

THERE is no Christianity without the Cross of Christ at its living heart.

In recent years there has arisen and flourished what can only be described as a crossless Christianity. This form of Christianity, if Christianity it can rightly be called at all, likes everything about Jesus and the Christian faith but the Cross of Calvary, the symbol of the Christian faith and the touchstone to any adequate understanding of Jesus, His thought, His message, and His mission among men.

Advocates of this latter-day travesty of the historic Christian faith maintain that a careful and appealing presentation of the personality of Jesus, skipping over His sufferings and tragic death upon the Cross, is powerful enough in itself to win men to Him and to bring them face to face with God. Set before them Jesus' noble ethical teachings, His memorable sayings, His amazing power as revealed in the most spectacular incidents in His career, say these advocates of a crossless Christianity, and do it warmly and sincerely, and sinful men and women will not fail to be brought face to face with God. It is not necessary, they claim, to recall the culminating event of Jesus' earthly life, His death upon the Cross, in order to bring men to God. Christ, "the flaming mystic of the Galilean hills," the gentle Christ with His comforting teachings of God's fatherhood, of human good will and love, is all that is needed, they say.

To all of which the true Christian says with St. Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." For the teaching of the Christian Church since the time of

the apostles has emphasized one dominating noun—Christ; and to that dominating noun it has linked one overmastering adjective—crucified. One recalls such affirmations as this by St. Paul: "I determined not to know anything among you, save Jesus Christ and him crucified." And one notes that "Christ died for our sins" was the cutting edge of the apostles' message.

Just as in the message and preaching of the early Church there was no such thing as a crossless Christianity, so also in the Bible the death of Jesus is presented as being the very heart of the Good News. Unless the New Testament writers are guilty of having falsified, either deliberately or unwittingly, the story of His life, we must believe that Jesus came, well before the end of His ministry, to regard His death as central to the message of the Good News of God.

The Bible story, as well as the centuries of Christian life and experience, testify to the undeniable fact that the power of the Gospel lies in the cross of Christ and in the grace and love therein revealed. Such great affirmations of the early Church as "In whom we have redemption through his blood, even the forgiveness of our sins" and "He died, the just for the unjust, that he might bring us to God" express the most fundamental article of the Christian faith.

There is thus no such thing as a crossless Christianity. Take the Cross out of Christianity and but the husk of the Christian faith is left. At best it is but an emasculated, devitalized, watered-down, sentimentalized imitation, a sorry travesty and a shabby caricature, of the historic Christian religion.

Jesus' death on Golgotha and the

rest of His life are not two separate things, each of which can exist independently of the other. They are a whole cloth and part and parcel of one whole. The Cross is no isolated, detached event in Jesus' career. It is, rather, the most important element in His life-story and indeed, that part which explains the rest. It cannot be eliminated or slighted without grossly mutilating, grievously distorting, and rendering of no account all His teaching and actions and mission.

No one can read the Gospels and not sense immediately that the Cross was to Jesus the climactic event of His life.¹ It was the highwater mark of His ministry, the completion and capstone of His work and witness among men. Shortly before His Crucifixion, He said, "I, if I be lifted up from the earth, will draw all men unto me," by these very words indicating His own estimation of the importance of His death on the Cross. He looked for the most mighty results to issue from His dying as He died, in voluntary, self-giving love for mankind; and the transcendent importance which the Church has always attached to the event only echoes the infinite estimate He set upon it. He was continually pointing forward to it before it came. He met it with the most awful reverence when it arrived. And with the last gasp of His closing agony He announced the completion—"It is finished"—of what had been His work to do.

The significant thing about the Cross is the person who died upon it. That Jesus, being who He was, the eternal Son of God, "who for us men and for our salvation came down from heaven," died upon the Cross, is the noteworthy

TUNING IN: ¶That the Cross is the climactic event in our Lord's life is seen very patently in the length and detail of the Passion Narrative (whether in St. Matthew, St. Mark, St. Luke, or St. John) as compared with other units of the

Gospel story. One has only to thumb through the Prayer Book to see how much longer than the rest are the liturgical Gospels appointed to be read in Holy Week. The fact underlying all of this is that, before the Gospel material was



Rouault Etching.

thing. It is not merely the circumstances of Jesus' death that make it altogether different from every other death; it is the fact that it was Jesus the Christ, the Son of the living God, who died. The appeal of the Cross would be mighty if it were only one among many instances of heroic martyrdom for a noble cause. But its special appeal and irresistible power are derived from the fact that He who died was no less than incarnate God.

This bitter death was not forced upon Jesus either by God or by man. He could obviously have escaped it, had He so desired, but deliberately He chose it, knowing that to refuse it would have been to forswear His full Messianic vocation. "I, if I be lifted up from the

earth, will draw all men unto me," He said and believed. "No man taketh my life from me, but I lay it down of myself." Then He added in the same breath words we are likely to forget until Easter Day demonstrates their truth: "I have power to lay it (i.e. my life) down, and I have power to take it (my life) again. This commandment have I received of my father."

That Christ died for you and for me gives our lives a value and a dignity they otherwise could not possibly possess. Man, declares the New Testament, is the "brother for whose sake Christ died." The Cross of Christ, which revealed man at his worst also enables man to believe in himself at his best. It is this fact and belief, that Christ died

for men, which lifts men up out of the mire and clay, sets their feet upon a rock of courage and hope, establishes their goings, and puts a new song in their hearts and on their lips.

The Cross of Christ is that rare moment in history which grants us and all mankind our most profound insight into the nature and character of God. True, there have been revelations of God before, and even since, the Crucifixion of Jesus. But some certain instinct within us tells us that the Crucifixion of Jesus was unique, was the solitary time in all history when the heart of God was laid open and bare. Regard, if you wish, the Crucifixion as but a momentary event in time, yet it served to reveal the nature and character of God for all time. Christians believe, in the words of C. S. Lewis, that "the death of Christ is just that point in history at which something unimaginable from outside shows through into our world." And this "something unimaginable from outside" is nothing less than a living and actual presentation of the character of God.

Finally, the message of the Cross does not depend for its efficacy on being fully understood. Thousands, yes, millions, have looked upon the Cross and believed and found peace. They have known without understanding and they have been saved without being able to explain. They simply say, "He died for me" as they behold the Cross and worship the beauty and the glory their eyes have seen.

Truly astonishing is the way that even uncivilized peoples who have never heard the story of the Cross before catch its message and grasp its meaning. As long ago as 1840, Bishop Selwyn, Anglican missionary among the cannibal Maoris of New Zealand, wrote:

"I am in the midst of a sinful people, who have been accustomed to sin uncontrolled from their youth. If I speak to the natives on murder, infanticide, cannibalism, and adultery, they laugh in my face, and tell me I may think these acts are bad, but they are very good for a native, and they cannot conceive any harm in them. But, on the contrary, when I tell them that these and other sins brought the Son of God from His eternal glory to this world, to be incarnate and to be made a curse and to die—then they open their eyes and ears and mouths and wish to hear more, and presently they acknowledge themselves sinners, and say they will leave off their sins."

No, the efficacy of the Cross does not depend upon its being understood; and this is just as true for 20th-century Americans as for 19th-century Maoris. We know that the Cross speaks to us as nothing else under the vaulting dome of heaven.

reduced to writing, it circulated orally in the form of independent units. These can be classified as sayings of our Lord, miracles, parables, and the like—and Passion Narrative, which was a connected whole, much longer and more detailed

than the others. Even today, as we read it, the Passion Narrative cannot be broken up into bits without loss of that continuity which gives to it its dramatic movement, its moral appeal, and its heart-rending poignancy.

The Faith that Fed

WHAT is it like for a person of Protestant background suddenly to make the acquaintance of Eastern Orthodoxy? Many have had the experience, but few of them have been led, in less than three years, to write about it as has Ruth Korper in *The Candlelight Kingdom*.

In the fall of 1952, Mrs. Korper, who is the author of a number of short stories and a prize-winning play, was attending a course of lectures on Dostoevsky given at Oxford University by

THE CANDLELIGHT KINGDOM. A Meeting with the Russian Church. By Ruth Korper. Foreword by Nicolas Zernov. Macmillan. Pp. xi, 83. \$2.75.

the well-known Russian theologian, Nicolas Zernov. This led her, somewhat timidly she tells us, to attend the Eastern Orthodox Liturgy, to see what was "the religious faith that had fed Dostoevsky's thought."

The result of this initial pilgrimage must have been a good deal of reflection and reading, all of which is evidently

the basis of the touching and beautifully written interpretation of Orthodoxy she has given us in *The Candlelight Kingdom*—"a book which tells important and new things about the Church," as Dr. Zernov expressed it in the Foreword.

In Brief

Recent Forward Movement publications include, in addition to the excellent *Way of the Cross* reviewed in *THE LIVING CHURCH* of March 13th: (1) *More Than Conquerors*, a 47-page booklet by F. Bland Tucker, rector of Christ Church, Savannah, Ga., of letters to his congregation written during an enforced rest period of several months (15 cents); *Arrow Prayers*—a large assortment from various sources—collected by Frederick Ward Kates (5 cents); *Life in a new dimension* (Faith, Hope, Charity), by Lawrence W. Pearson (5 cents); *Living Christianly*, by W. Norman Pittenger (5 cents); and *The Christian Facing of Death*, by Carroll E. Simcox (10 cents).

All of these are worthy of the careful examination of those who select material for the tract rack. Attractively produced,

in gay colors (except for the last, which is black and white), they are available from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

GROWTH IN PRAYER. By Roger C. Schmuck and Theodore M. Switz. Seabury Press. Leader's Guide, 50 cents. *The Discipline of Prayer* (three reading assignments, not sold separately) 75 cents. Complete Course (including Leader's Guide and How to Teach Adults, with spiral binding), \$2.

Here is a course that should help people who don't pray to make the plunge and those who do to pray better.

The material includes a Leader's Guide and three Home Reading Assignments; the latter reprinted from *The Discipline of Prayer* (Association Press, 1916)—a small work by an unknown author that may rightly be put down as a "timeless classic."

THE SORROWFUL MYSTERIES. By Kenneth N. Ross. Mowbrays. In America: Morehouse-Gorham. Pp. 56. Paper, 75 cents.

Chapters on the five sorrowful mysteries of our Lord's earthly life—the agony in the garden, the scourging, the crowning with thorns, carrying the cross, and the crucifixion.

Author is vicar of the well-known Anglo-Catholic parish of All Saints', Margaret Street, London.

Books Received

DOING THE TRUTH. A Summary of Christian Ethics. By James A. Pike. Doubleday. Pp. 190. \$2.95.

THE SWORD AND THE CROSS. By Robert M. Grant. Macmillan. Pp. 144. \$2.75.

STUDIES IN LITERATURE AND BELIEF. By Martin Jarrett-Kerr, C. R. Harpers. Pp. xi, 200. \$2.75.

WHAT DID THE WORLD COUNCIL SAY TO YOU? By Harold A. Bosley. Abingdon Press. Pp. 127. \$2.

JOHN CARROLL OF BALTIMORE: Founder of the American Catholic Hierarchy. By Annabel M. Melville. Scribners. Pp. ix, 338. \$4.50.

REFLECTIONS ON THE FAILURE OF SOCIALISM. By Max Eastman. Devin-Adair. Pp. 127. \$2.75.

LIVING CHRISTIANITY. By Michael de la Bedoyère. With a foreword by Most Rev. T. D. Roberts, S.J. McKay. Pp. xvi, 200. \$3.

THE CHARIOTS OF GOD. Weekly Devotional Meditations of Deliverance. By J. Harold Gwynne, D.D. World Publishing Co. Pp. 120. \$2.50.

THE WHOLE ARMOR OF GOD. By Ralph W. Sockman. Abingdon Press. Pp. 78. \$1.

DIVORCE AND REMARRIAGE. What the Church Believes and Why. By Canon Hugh C. Warner. Macmillan. Pp. 91. \$1.50.

THE DOCTRINE OF ELECTION IN TANNAITIC LITERATURE. By Benjamin W. Hefgott. Columbia University Press, 1954. Pp. ix, 208. \$3.50.

EIGHTY ADVENTUROUS YEARS. An Autobiography. Sherwood Eddy. Harpers. Pp. 255. \$1.

WALK WITH GOD. Prose Poems by Harold Wolf. Pageant Press. Pp. 136. \$2.50.

THE IMAGE OF GOD IN SEX. By Vincent Wilkin, S.J. Sheed & Ward. Pp. 88. \$1.75.

Brought to Light, a Haze

A review by HOWARD T. FOULKES

SAINT DUNSTAN OF CANTERBURY. A Study of Monastic Reform in the Tenth Century. By Eleanor Shipley Duckett. Norton. Pp. xi, 249. \$4.

THOSE who remember reading with pleasure Eleanor Shipley Duckett's *Gateway to the Middle Ages* and her subsequent *Anglo-Saxon Saints and Scholars* and *Alcuin* will not be disappointed in her recently published *Saint Dunstan of Canterbury*.

St. Dunstan is one of the more attractive figures in early English history and his important position in the life of the Church and State in England during the century preceding the Norman Conquest, amply justifies a full length biography.

Born near Glastonbury about 909 of parents closely connected with the royal house, Dunstan was brought up at the court. King Edmund made him Abbot of Glastonbury, where he ruled for over 13 years. In 956 his enemies at the royal court procured his exile. In Flanders he came into contact with the reform in Benedictine Monasticism which had its center in Cluny. On the accession of

Edgar to the throne, Dunstan was recalled to England and made one of the king's principal advisers.

Dunstan devoted much effort to raising the standards of the monastic clergy and had a large part in the preparation of the *Ordo*, or rite, for Edgar's consecration as king—a coronation rite which has left its impress upon that used today.

In 960, Dunstan became Archbishop of Canterbury and with the aid of Oswald, Bishop of Worcester, and Aethelwold, Bishop of Winchester, he brought about a thoroughgoing revival and reform of the abbeys of England. The result was summed up in the *Regularis Concordia*, which has just recently been translated into English.

In the pages of Dr. Duckett's book, this period of English history—which is so hazy in the minds of most of us—is brought to light. We begin to see the weakness in Anglo-Saxon England which makes the conquest of William of Normandy more understandable. This is a book which no one interested in the history of the English Church or the English nation should fail to read.

PUERTO RICO

Interim Invitation

The convocation of the district of Puerto Rico, held February 14th to 16th, voted to invite the House of Bishops to hold its next interim meeting there. Bishop Fenner of Kansas was guest speaker at the convocation. The opening service was held at the Cathedral of St. John the Baptist in Santurce, and the sessions at the Colegio San Justo in San Just.

ELECTIONS. General Convention deputies: clerical, Lorenzo Alvarez; lay, E. Ramirez; alternates: clerical, Domingo Villafane; lay, J. Canales.

DELAWARE

Bishop of Marshallton

Property in a rapidly expanding area was left to St. Barnabas Church, Marshallton, Del., by Frederick Bringhurst, a longtime parishioner who died January 6th [L. C., January 23d]. Mr. Bringhurst, who was given the affectionate title "the Bishop of Marshallton" by Bishop McKinstry, had been affiliated with St. Barnabas for over 50 years. The property which he left to the church (located southwest of Wilmington) is near the site recommended by a diocesan study as the best possible place for the future development of St. Barnabas. The survey proposes that a new church, parish house, and rectory be built on this property, three times larger than the present plant. A unit parish house is suggested for another rapidly developing area nearby, while the present parish house and church would be retained to serve Marshallton and Cranston Heights. A house left by Mr. Bringhurst may be remodeled to serve as a temporary rectory.

MISSOURI

Something to Talk About

More and more priests of the Church are appearing on television. One of the most recent is the Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, Mo., who took part in a debate on the question: "How much sportsmanship is there in sports?" Also participating were Eddie Stanky, manager of the St. Louis Cardinals; J. Roy Stockton, sports editor of the St. Louis *Post-Dispatch*; and Eddie Hickey, athletic director and basketball coach at St. Louis University. The program, called "Talk About," was seen over KETC, St. Louis' new educational television station.

March 27, 1955



HOLY TRINITY, MANILA*
Completed since the war.

EASTON

Membership Survey

What towns or villages in the United States can rate over 40% of their inhabitants as members of the Episcopal Church? This is the figure given for the village of Trappe, Md., in a recent survey of the diocese of Easton. Other towns showing a high percentage of Churchpeople were Princess Anne, Oxford, and Centreville, each with about 25%, and Cecilton, which had 34%. The national percentage of Churchpeople to the total population is not quite 2%.

The survey of the diocese of Easton, where the Church has been established since 1692, showed a decline of the Church in the countryside, together with growth in urban centers. The figure of 8% in Talbot County, with Easton as its center, contrasts with 1% in neighboring Caroline County, which has no community of over 2000 people. However, Kent County, which is largely rural, showed a membership of 7%, and Queen Anne County, 4½%.

WESTERN NEW YORK

A Dash of Color

The diocese of Western New York has a new diocesan magazine — the *Episcopalian*, replacing the former *Western New York Forth*.

A slick publication, with a dash of color on the cover, its February number (volume I, No. 4) contains these features: a picture showing the editorial

board criticizing the make-up of the January issue; little pictures in the bishop's diary of some of the churches visited by the bishop; and "Facts for Publicity Chairmen" on what is news, how it should be written up, etc.

Editor is the Rev. Allan C. Lyford, of St. David's Church, West Seneca, N. Y. Bishop of Western New York is the Rt. Rev. Lauriston L. Scaife, D.D.

PHILIPPINES

Complete Plant

The Church of the Holy Trinity, Manila, was consecrated by Bishop Binsted of the Philippines. With the completion of the church, for which the cornerstone was laid two years ago, the parish has a complete plant, all of it built since the war. Before the war its parishioners, mostly Americans and British, worshipped at the Cathedral of St. Mary and St. John. The Cathedral was destroyed during the war.

The Rev. J. W. Duddington is rector.

NEW YORK

Transition Points

Bishop Donegan of New York proposed the establishment of a series of hostels for juvenile delinquents at a re-

*Left to right, Bishop Binsted of the Philippines, the Rev. John W. Duddington, rector, and George Main, senior warden, who is reading the Instrument of Donation, and Diego Villanueva, acting as Bishop's Chaplain. Background, Bishop Ogilby, suffragan of the Philippines, and the Rev. Rowland Foster.

cent meeting of the diocesan department of Christian social relations. The proposed hostels, which would be supervised by churches, welfare agencies, and the judiciary, would be for young people over 16 years old who are on probation or parole. They would not require an elaborate staff, since the resources of the community would be used for recreation, education, worship, and medical care. The Bishop suggested that the hostels serve as transition points for boys discharged from correctional institutions, to prevent them from falling back into crime.

HAITI

Good Will Trip

During his two-day stop in Haiti, a part of his recent good-will tour of Central America and the Caribbean, Vice-President Richard M. Nixon had two opportunities to see the work of the Episcopal Church in the missionary district of Haiti.

On March 3d, the day of Mr. Nixon's arrival in Port-au-Prince, at St. Vincent's School for Handicapped Children, directed by the Sisters of St. Margaret, the children were lined up waiting for the Vice-President to go by. As the cars passed, Mr. Nixon took a second look at the little group on the sidewalk and stopped the procession. The Vice-President and Mrs. Nixon got down from their cars to shake hands with the crippled children in their wheel chairs and greet and smile at the blind and deaf children standing nearby.

The next day Mr. Nixon stopped at Holy Trinity Cathedral, where the murals and sculpture by Haitian artists have attracted many visitors. Accompanied by Haiti's Minister of Foreign Affairs and Religion, Maclair Zephirin, Mr. Nixon was welcomed on the steps by Bishop Voegeli of Haiti and shown through the building [see cut].

ARIZONA

Not too Distant

Plans for diocesan status in the not too distant future were made by the convocation of the district of Arizona at its meeting February 16th and 17th in Prescott, Ariz. A committee on diocesan status, under the chairmanship of Howard A. Holmes, is preparing the plans. Bishop Charles J. Kinsolving of New Mexico and Southwest Texas, a second cousin of Bishop Kinsolving of Arizona, spoke to a meeting of the convocation and the diocesan Woman's Auxiliary on the steps taken by his district to become a diocese.

The convocation voted a blanket

liability insurance policy covering all Church properties in the state. An effort to incorporate the organized parishes was defeated.

ELECTIONS. General Convention deputies: clerical, James Carmen; lay, George Goodale.

HONOLULU

In Their Own Language

The only bi-lingual mission in the district of Honolulu is the Good Samaritan Mission, located in a part of Honolulu which extends back into the hills and valleys of Oahu. Dug out of a hillside by volunteer labor in 1931, it was intended by its first vicar, the Rev. B. S. Ikezawa, to minister to the Japanese people of the Palolo Valley in their own language. Changes in the way of life of the people have made English a more common language than Japanese, but one of the four Sunday services is still conducted in Japanese. The present goal of the mission includes a more cosmopolitan congregation.

The present vicar, the Rev. James S. Nakamura, came there in 1944. After the war parish members moved the old church back from the street to be used as a parish hall, and brought an old frame building which had served as Red Cross headquarters downtown to make a new church. Fr. Nakamura himself contributed his skills as a carpenter.

Last year a new vicarage was begun to house the Nakamuras and their five children. Once a month Fr. Nakamura flies to the island of Kauai to conduct Japanese language services for those of St. John's Church, Eleele, who do not understand English easily.



STATESMEN AND BISHOP
Cathedral Tour.

TEXAS

Singing School

A "singing school" was held recently for members of the congregation of St. Alban's Church, Waco, Tex. The rector, the Rev. Charles Higgins, asked members to attend the school, held for three consecutive evenings, in order to enrich the worship of the parish. Professor William Teague, organist and choir master of St. Mark's Church, Shreveport, La., conducted the sessions.

Each evening was devoted to (1) singing familiar hymns with more understanding and devotion; (2) learning new hymns; (3) learning to sing Merbecke's Communion Service and the canticles of Morning Prayer; and (4) learning to understand the musical heritage of the Episcopal Church. Each session also included music by the choir and an organ solo by Mr. Teague, who is head of the organ department of Centenary College, Shreveport, La.

ALBANY

Church and Work

Plans are progressing for "The Church and Work Congress," which will meet in Albany, N. Y., October 19th to 21st [L. C., January 23d]. Besides Dr. Arnold Toynbee, the key speaker, the conference will be addressed by Ambassador Henry Cabot Lodge, Benjamin P. Fairless, Governor Harriman of New York, and other well known individuals. They will discuss the relationship of the Christian religion to different types of work. Panels will be held, each consisting of 20 representatives of various fields, each with a moderator and a principal speaker. Secretary of Labor Mitchell has been asked to be principal speaker for the panel on organized labor.

CANAL ZONE

Miami to New York

Bishop Gooden of the Panama Canal Zone must travel for more than half the year because of the size of his diocese, which includes the Republic of Panama, Colombia, Costa Rica, and Nicaragua, besides the Canal Zone itself. He travels about 20,000 miles a year to cover an area that includes points as far apart as Miami and New York. On a recent trip to Colombia the bishop travelled 3000 miles to visit 12 scattered congregations. He confirmed 15 people and received two, and he averaged three services in each place. Besides travel by air, the trip included travel by jeeps and river boats.

DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

John S. Bunting, Priest

The Rev. John S. Bunting died February 21st in Wilmington, Del. He has lived in Fairville, Pa., since his retirement in 1948. His age was 86.

Ordained priest in 1893, Dr. Bunting was the founder of the Prince of Peace Chapel in Philadelphia and served it from 1894 to 1896. Later he served the Church of the Holy Apostles, Philadelphia, and Christ Church, Wilmington, Del.

Dr. Bunting founded St. James' Church, Macon, Ga., where he served from 1908 to 1916. From 1916 to 1948 he served as rector of the Church of the Ascension, St. Louis, Mo. After his retirement, he wrote a number of books, including *The Secret of a Quiet Mind*.

Dr. Bunting is survived by his wife, Mary Blair Horner Bunting; two daughters, Mrs. William Bryan of Dayton, Ohio, and Mrs. Richard J. Both, Wilmington, Del.; two sons, John B. Bunting of Wynnewood, Pa., and Frederick H. Bunting of Washington, D. C.; and seven grandchildren.

Charles Price Deems, Priest

The Rev. Charles Price Deems, who was dean of St. Mark's Cathedral, Minneapolis, Minn., from 1942 to 1947, died March 14th in New York City. He was 69.

Dr. Deems, who graduated in 1912 from Episcopal Theological Seminary, was ordained in 1913. He served the Seamen's Church Institute in New York City until 1916, when he became superintendent of the Seamen's Church Institute in San Francisco. From 1922 to 1934 he was rector of Trinity Church, San Francisco. Going from there to St. Mark's Church, Minneapolis, he served as its rector until 1942 and then as dean of St. Mark's Cathedral. From 1947 until his retirement in 1953 Dr. Deems served as assistant at St. Bartholomew's Church, New York City. For the last two years he had resided in Rumford, R. I., where he frequently acted as a supply priest.

Dr. Deems is survived by his wife, Ruth Babcock Deems, two daughters, Mrs. Joseph Remington of Philadelphia and Mrs. John T. Strickland of Seattle, and six grandchildren.

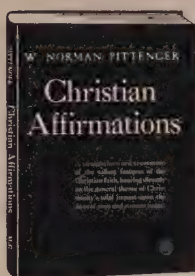
James Wendel Davis, Priest

The Rev. James Wendel Davis, a retired priest of the diocese of Ohio, died in a hospital in Arcadia, Fla., on February 26th. A graduate of the University of the South, Sewanee, Tenn.,

Christian AFFIRMATIONS

BY W. NORMAN PITTENGER

Dr. Pittenger has written, over the years, eighteen books, and in **CHRISTIAN AFFIRMATIONS** the author is concerned about men and women of today: what they are doing, what they are thinking, and where they are going. Why Do We Have Creeds? What About Salvation? What Happens After Death? Christian Worship: these are among the topics discussed.



The material in this book comes from three sources: Addresses at Trinity Church, New York, Addresses at the University of North Carolina and an Address to the clergy, Diocese of Connecticut. Price, \$2.50

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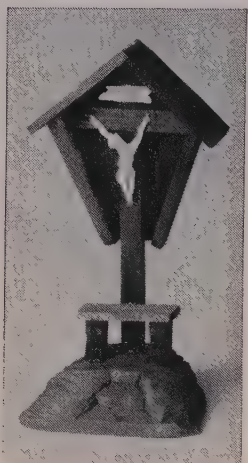


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Mr. Davis was ordained in 1904. He was rector of Grace Church, Holland, Mich., from 1932 to 1937, and of the Church of the Epiphany, Cleveland, Ohio, from 1937 until his retirement in 1945.

Wesley H. Des Jardins, Priest

The Rev. Wesley Herbert Des Jardins, 76, retired priest of the diocese of Newark, died March 10th.

The son of Zachariah and Marie Des Jardins, he was born in Port Crescent, Mich., and graduated with the B.A. degree from Kalamazoo College in 1908. After finishing Newton Seminary with the B.D. in 1911, he served in another ministry, and was ordained by Bishop Stearly deacon in 1927 and priest in 1928. He was vicar of St. George's, Passaic, N. J., from 1926 to 1934, and vicar of St. Peter's, Rochelle Park, N. J., from 1929 to 1934. After a short time as vicar of St. Alban's, Newark, N. J., he was appointed a chaplain of the Newark City Mission, where he served from 1934 to 1939. Retiring in 1949, he made his home in East Northfield, Mass.

In 1911 he married Myrtle G. Allen, and they had four children.

provements have been made in the church building and the debt paid off.

Fr. Frye is survived by his daughter, Mrs. D. W. Condon, and two grandchildren.

John M. Moncrief, Jr., Priest

The Rev. John M. Moncrief, Jr., priest in charge of St. Paul's Church, Orangeburg, S. C., died suddenly on February 23d in an automobile accident. He was 31 years old. A native of Blackville, S. C., he was a graduate of Fisk University and of the General Theological Seminary. He has served St. Paul's as minister or priest in charge since 1952, and was at the time of his death chaplain at South Carolina State College in Orangeburg.

Albert B. Green

Albert B. Green, founder and president of Green, Erb & Co., investment securities firm, died March 1st at the age of 68 in Cleveland, Ohio. Mr. Green was a member of the council of the diocese of Ohio. His widow and two sons survive.

Harold R. Browne

Harold R. Browne, a member of Grace Church, Colorado Springs, Colo., died January 24th in Denver of a heart attack. He was in Denver to conduct a financial campaign for St. John's Cathedral there.

Dr. Browne, a former Congregational minister, served as a chaplain in World War II. Later he worked for a fund-raising firm. From December, 1953 to December, 1954, he was assistant to the president in charge of development at Colorado College in Colorado Springs. At Grace Church there he conducted a successful fund campaign and acted as a layreader.

Dr. Browne is survived by his wife and three daughters.

James M. Frye, Priest

The Rev. James M. Frye, priest in charge of the Church of the Transfiguration, Clairton, Pa., died February 5th at the home of his son-in-law, the Rev. Donald Condon, in Albany, N. Y. He was 72 at the time of his death and 69 at the time of his ordination in 1952.

Before his ordination Fr. Frye operated a wholesale business in Monongahela, Pa. A member of St. Mary's Church, Charleroi, Pa., he had been an active layreader in the diocese for 25 years. He served the Clairton mission for almost nine years, as layreader and then as priest. Under his leadership im-

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My Mother —

SHE waxed old as a garment faded and dried,
Not to be shook out straight lest it crack or tear;
Yet the original rich brocade was there,
Strong somehow right up to the time she died.

And now the Lord has folded her away
In the dark, sweet-smelling chest of the deep ground,
Until the spring of His long year rolls around
And change comes in the twinkling of an eye.

DOROTHY LEE RICHARDSON.

Certainties

(Continued from page 11)

hell is merely a figure of speech, the existence of a state of everlasting separation from God is an outworn fable.

If that error is partly wishful thinking, then it is just that much more dangerous. For hell is as much a reality as ever was.

What we need to realize is that hell is not punishment as we understand punishment; that probably hell isn't even suffering as we know suffering. Christ depicted hell as it appeared from His point of view. To one with His great love for God, eternal separation from God would be as painful as fire.

But we have no reason to think that the wicked, with their blunted spiritual sense, find hell agonizing. It is the immediate vision of God in His holiness which, in fact, would mean torment and agony to those unprepared for it, to those whose characters have destined them for the merciful darkness of hell.

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Nor need we assume that the state of all the wicked in hell is the same. Those in hell are excluded from heavenly joy and from the beatific vision. But some alleviation of their original state in hell may be possible for those who desire it. Also, some satisfaction may be achieved by those in hell through gradual adjustment to their condition and place. And God may bestow on those in hell such goodness as they are capable of receiving.

In any case, hell is the best place possible for those sent there. If its existence is a requirement of God's justice, its existence also is a provision of God's mercy, and proof of His respect for human freedom.

EDUCATIONAL

SECONDARY

New Headmaster

The Rev. Emmett H. Hoy, Jr., will become headmaster of St. Stephen's School for boys, Alexandria, Va., on June 15th. St. Stephen's was founded in 1944 by Church Schools in the diocese of Virginia, an organization which includes seven schools. It now has an enrollment of 241 boys in elementary and high school grades. The Rev. Edward E. Tate, who had been headmaster since its founding, resigned last July to become rector of the Church of the Incarnation, Dallas, Tex.

Mr. Hoy has for the past five years been chaplain of Christchurch School for Boys and rector of Christchurch parish, Middlesex County, Va. Ordained in 1944, he served as curate of Christ Church and St. Luke's Church, Norfolk, Va., from 1943 to 1947, and as rector of the Church of the Epiphany, Norfolk, from 1947 to 1950.

SEMINARIES

Friends of the Library

Churchmen interested in expanding the collection of Bibles and other religious works at the General Theological Seminary have formed an association of "Friends of the Library."

In the past few months a number of valuable books have been added by gifts from groups and individuals. Included are a first edition of the Book of Common Prayer of 1549, a copy of the Nuremberg Chronicle of 1493, containing woodcuts of medieval cities and personages, the folio Baskerville Bible of 1763, considered the finest example of 18th century typography, and the five-volume modern edition of the Bible of the Nonesuch Press.

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A RARELY TALENTED PERSON qualified both as an organist-director, and as Director of Christian Education, Would find unlimited scope for service in Southern California parish. Planning now for September. Reply Box D-181, The Living Church, Milwaukee 2, Wis.

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All-Out Campaign

Forty-two students of the Church Divinity School of the Pacific, scattered from Spokane to Phoenix, preached on Theological Education Sunday, January 23d, as C.D.S.P. intensified its efforts to enlist lay support of the seminary and to increase understanding of its place in the Church's work.

Purchase of two faculty homes and two fraternity houses (one already outfitted as a classroom-dormitory building and renamed for Bishop Parsons) has enlarged the Berkeley, Calif., campus to nearly a full square block, but has reduced the school's modest endowment. Operating expenses, with two new faculty posts now filled, are at an all-time high of \$130,000.

The Church Divinity School hopes, by means of its all-out campaign, to top the 1954 total of approximately \$30,000 in Theological Education Sunday offerings. The school received \$100,000 as partial payment toward the cost of a new library, one of the projects of "Builders for Christ" last year.

Recruiting

The committee on recruiting for the ministry of the diocese of Pennsylvania is making a survey of ways and means for encouraging vocations in the ministry.

A questionnaire has been distributed to students at each of the Church's seminaries, requesting such information as "What most influenced you to enter the ministry?" and "What would you consider the most effective method of recruiting men for the ministry today?"

Chairman of the committee is the Rev. William J. Alberts of Christ Church, Media, Pa. He would appreciate receiving from similar commissions in other dioceses information about any effective means they use for recruiting men for the ministry.

UNIVERSITIES Variety for 62

Construction on Sessums Cleveland Hall, a stone dormitory for 62 students is expected to begin this summer at the University of the South, Sewanee, Tenn. The building will have a variety of accommodations, including three-room suites for four students each, double and single bedrooms. The first floor will feature a large lobby and lounge with fireplace. The dormitory is the gift of Mrs. A. S. Cleveland of Houston, Tex. in memory of her husband, a Sewanee alumnus and Houston businessman and civic leader.

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ENGLISH ORGANIST and choirmaster desiring position in U.S. by May. Long experience in English cathedral, Oxford University, Royal School of Church Music, and London-parish church. Boy's choirs particularly preferred. Reply Box C-184, The Living Church, Milwaukee 2, Wis.

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Appointments Accepted

The Rev. Victor E. J. Holly, formerly vicar of the Church of the Saviour, Providence, R. I., is rector of St. Luke's Church, Springfield, Ill. Address: 487 N. Fifteenth Pl.

The Rev. James Joseph, formerly rector of St. John's Church, Corsicana, Tex., is now rector of St. Paul's Church, San Antonio, Tex. Address: 1838 Willow St.

The Rev. Frederic J. Lottich, formerly vicar of St. John's Church, Homestead, Fla., is now vicar of St. Matthias' Church, Clermont, Fla. Address: 1838 Willow St.

The Rev. L. Eugene Wettling, of the diocese of Newark, who formerly did supply work, with address at 731 Reba Pl., Evanston, Ill., is now vicar of St. Stephen's Church, 3533 N. Albany St., Chicago. Address: 2016 Sherman, Evanston, Ill.

Resignations

The Rev. Dr. Harold Holt, who has been rector of Grace Church, Oak Park, Ill., will be rector emeritus. Address: 213 S. Kensington, LaGrange, Ill.

Changes of Address

Grace Church, Menominee, Mich., will become the cathedral for the diocese of Northern Michigan in May. The diocesan offices and the Bishop's residence have recently been in the process of moving from Marquette to Menominee.

Bishop Page of Northern Michigan, formerly addressed at 501 E. Arch St., Marquette, Mich., may now be addressed at his office at 922 Tenth St., Menominee, Mich.

The Rev. Elvage A. McIntosh, retired priest of the district of Alaska, formerly addressed in Portland, Ore., may now be addressed at 4608 West Ave. N.E., Seattle 5, Wash.

The Rev. Andrew A. Weston, associate priest of Holy Cross Church and surrounding missions, Little Ridge, S. Dak., may be addressed: Pine Ridge, S. Dak.

The Rev. John M. Young, Jr., rector of St. Paul's Church, Alton, Ill., may be addressed at 188 State St. (Mrs. Young is, incidentally, the daughter of the late Bishop of Colorado, Bishop Riley.)

Restorations

The Rev. George Virgil Hewes was restored to the priesthood on January 31st by Bishop Nash of Massachusetts, who remitted and terminated

the sentence of deposition pronounced on January 4, 1932.

The Rev. Isaac Isadore McDona'd was restored to the priesthood on March 1st by Bishop Goodwin of Virginia, who remitted the sentence of deposition pronounced on February 14, 1947.

ACU CYCLE OF PRAYER

March

27. Holy Name Chapel, Lake Andes, S. D.
- Emmanuel Church, East Syracuse, N. Y.
- Holy Trinity Church, Danville, Ill.
28. Church of the Nativity, Maysville, Ky.
- St. Barnabas' Church, Havana, Ill.
29. St. Andrew's Church, Manitou Springs, Colo.
- Church of the Epiphany, Ventnor, N. J.
30. St. Paul's Church, Suamico, Wisconsin
- St. Peter's Church, Ellicott City, Md.
31. St. David's Church, Cambria Heights, N. Y.
- Grace Church, Charles City, Iowa

April

1. St. Bartholomew's, Hohokus, N. J.; Church of Our Saviour, Chicago, Ill.; St. James, Canton, Pa.; St. John's, Norristown, Pa.; St. Matthew's, Unadilla, N. Y.; Christ Church, Plymouth, Mass.; Christ Church, Yonkers, N. Y.
2. The Rev. Arthur E. Johnstone, Oak Park, Ill.; St. Andrew's School, St. Andrew's, Tenn.

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The Korean Church

Previously acknowledged	\$107.00
Rt. Rev. W. A. Lawrence	25.00
	\$132.00

Ordinations

Priests

Los Angeles—By Bishop Campbell, Suffragan: The Rev. John Lawrence Bogart, on February 10th, at All Saints' Church, San Diego, where he is curate; presenter, the Rev. P. G. Satrang; preacher, the Rev. James McLane; address: 625 Pennsylvania Ave., San Diego 3, Calif.

Rhode Island—By Bishop Higgins, on March 5th, at the Cathedral of St. John, Providence (Dean C. L. Taylor of ETS preaching):

The Rev. Robert Bradley Cook, presented by the Rev. Dr. C. H. Horner; to be curate of Trinity Church, Newport, R. I.

The Rev. Joseph Charles Harvey, presented by the Rev. Dr. Horner; to be curate of Grace Church, Providence.

The Rev. Richard Thomas Laremore, presented by the Rev. A. D. Stewart; to be curate of St. Mark's Church, Riverside, R. I.

West Texas—By Bishop Jones: The Rev. Konrad E. Kelley, Jr., on February 22d, at St. James' Church, Hebbronville, Tex.; presenter, the Rev. George Goodson; preacher, the Rev. Harold Nickle; to be in charge of churches at Hebbronville and Falfurrias.

Diocesan Positions

The Rev. George C. Ruof, vicar of St. Paul's Church, Angola, N. Y., and St. George's, Highland-on-the-Lake, was recently appointed diocesan youth advisor of Western New York.

The Rev. Mr. Ruof has been youth advisor of the South Erie deanery of the diocese, has taught courses for the Episcopal church school leaders' group, and has been on the faculty of the young people's summer conference at Keuka, N. Y. Address: 1127 Schuyler Rd., Derby, N. Y.

Laymen

Frederick E. Kidder, formerly headmaster of the diocesan Colegio de Agricultura San José at Ponce, Puerto Rico, is now assistant librarian at the Polytechnic Institute of Puerto Rico, the only Protestant college on the island. Address: Polytechnic Institute, San Germán, P. R.

Marriages

The Rev. Edwin C. Coleman, rector of Mount Olivet Church, Pineville, La., and Miss Mary Lou Alexandre Parker, daughter of the Rev. and Mrs. Louis Alexandre Parker, were married recently at St. Anna's Church, New Orleans, La., where her father is rector. Fr. Parker performed the ceremony, Bishop Jones of Louisiana pronounced the benediction, and three priests and a deacon were ushers.



Follow the good Lenten custom of stepping up your weekday Church attendance—and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

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Rev. C. Leslie Glenn, r; Rev. Frank R. Wilson, Ass't.; Rev. Raymond W. Barnes, Ass't.
Sun 8, 9:30, 11, 4 & 7:30; Daily 7:30 & noon, Address by Rector

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book day 7 & 12 Noon; C Sat 5-6

(Continued on page 24)

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(Continued from page 23)

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& HD 9; C Sat 4:30-5:30

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Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

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& 5:45; Thurs & HD 10; C Sat 7

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OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 7:30, 9, 11 HC; Weekdays as announced

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily
7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30;
(Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

PLYMOUTH, IND.

ST. THOMAS' Rev. W. C. R. Sheridan
1 Block U. S. 30 & 31 Motel Center — 100 Mi.
From Chicago
Sun 8, 11 (Fam Eu) E.S.T.; 9:30 Culver Military
Academy; C Sat 4-5, 7:30-8:30, Travelers: Any
arranged time.

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D., r; Rev. James Carey, Jr.,
Rev. Allan W. Low
Sun 8 (HC) 9 (Cho Eu), 10:15 (MP & Ser),
11 (Cho Eu & Ser), 3 (Chinese Ch S); Daily: MP
7:15, HC 7:30, EP 5; Tues HC 10, Healing Mission
10:30; C Sat 4-5 & by appt

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Haydon, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP & B
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. JOSEPH, MO.

CHRIST CHURCH Francis at 7th
Rev. William H. Hanckel
Sun HC 9, Morning Service & Ser 11; Thurs HC
Noon; HD 10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30; Thurs 7:30 Devotions & Instr

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

MASSENA, N. Y.

Site of the St. Lawrence Seaway & Power Projects
ST. JOHN'S Rev. C. B. Persell, Jr., Rev. W. L. Gray
Sun 8, 9:30, 11; Thurs 10; HD 7:45

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);
MP 9, Ev 5. The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Irving S. Pollard in charge.
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 I & 3 S, MP & Ser 11, EP,
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12:40;
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, H
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1
HD HC 12; C Fri & Sat 2 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Mil
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30
Daily 8, 5:30; Thurs & HD 10

TOLEDO, OHIO

GRACE 604 Stickney
Rev. John A. Greely
Sun 8 HC, 11 MP 1 S HC

BETHLEHEM, PA.

TRINITY
Rev. M. M. Moore; S.T.D., r; Rev. P. L. Okie, r
Sun 8, 9:30, 11; Wed 10; Fri 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 12:15
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 10

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry
Sun 8, 9, 3 S-Fam HC 9, 11:15 MP 1 S
Daily HC in Lent, Tues, Fri, Sat 7:30; Mon, W
Fri 10; Lent Preaching 11 Thurs, also Wed
in city. Spiritual Counsel by appt.

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Bladino
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10
EP 5:45; C 6 & by appt

DALLAS, TEXAS

INCARNATION Rev. Edward E. Tamm
3966 McKinney Avenue (off the Expressway)
Sun HC 7:30, Family Service 9:15, MP 11, EP 11
Wed & HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W
Sun Mass 8 (Daily as anno, HD High 12:15
11 (Sol & Ser), -Ev (Sol) & B 6:30 (3:15
anno.) C Fri 12, & 7